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Yet, taken as a whole, the volumes are to be cordially recommended to every student of the life of Christ who wishes to use the gospel narratives for the quickening of his religious life. S. M.

The Messages of the Prophetic and Priestly Historians. By JOHN EDGAR MCFAYDEN, M.A., Professor of Old Testament Literature and Exegesis in Knox College, Toronto. ("Messages of the Bible Series," edited by Professors Sanders and Kent.) New York: Charles Scribner's Sons, 1901. Pp. xx + 362. $1.25, *net.*

The praiseworthy purpose of combining criticism with edification, characteristic of this series, is faithfully pursued in this scholarly volume, which covers the historical books of the Old Testament. Three general divisions are made, according to writers: I, "Prophetic Historians (Genesis, Exodus, and Numbers);" II, "Prophetico-Priestly Historians (Joshua to Second Kings);" III, "Priestly Historians (Chronicles, Ezra, Nehemiah, Ruth, and Esther)." The books are carefully analyzed according to the present positions of the "critical" school. Differences of sources are indicated by varieties of type. Minor divisions, according to subject-matter, break the paraphrases of the contents of the books into helpful rubrics, and introductory chapters describe the character and purposes of the various writings. All this somewhat minute organization, while thoroughly useful in dealing with this difficult portion of the Scripture, will, we fear, be found somewhat confusing for the average reader. However, only one who has entered on the thorny paths which this book traverses can conceive the amount of careful planning and hard labor required to put into shape the materials that are here so thoroughly organized. If one will give the necessary time and study to master the contents of this volume, he will be amply repaid. For it is pre-eminently a student's book. In the ground it covers and in the manner of treatment it has no rival. Every teacher of Hebrew history will find it indispensable.

Of course, there are some things with which the individual critic will disagree. For ourselves we wish that the author had added a documentary analysis of what he calls the "older historical records," edited by the Deuteronomic historians. Indeed, it is not clearly brought out that the bulk of what these editors handle remains substantially as they found it, and is *prophetical* material, of which they

are merely *editors*. An arrangement of the documents which is more true to fact would put together all of the prophetic writing in the historical books from Genesis to 2 Kings, and gather the Deuteronomic additions into another and separate group. The latter would be properly the work of "Prophetico-Priestly Historians." One may criticise also the uncertain way in which the chronological order of events is followed. In accordance with the author's critical view, Nehemiah's work precedes Ezra's, and the material is so arranged. Such rearrangements appear elsewhere. But is it not a slip that the placing of the narrative of Hezekiah's sickness is placed after the Sennacherib episode, although the dates given for Hezekiah's reign (725–696 B. C.) seem to forbid? The following misprints should be corrected: p. 42, line 6 from bottom, "watching" for "matching;" p. 177, line 3 from bottom, "Jonathan" for "Jotham."

G. S. G.

The Principles of Religious Education. A Course of Lectures Delivered under the Auspices of the Sunday-School Commission of the Diocese of New York. With an Introduction by Rev. Henry C. Potter, D.D., LL.D. New York: Longmans, Green & Co., 1901. Pp. xx + 292. $1.25.

This volume contains ten lectures upon the subject of the improvement of religious education, which were delivered at St. Bartholomew's Church, New York city, in the autumn of 1899. The course was arranged by Bishop Potter, at the suggestion of the Sunday-School Commission of the Diocesan Convention of the preceding year. The occasion of the course was the growing idea that the religious schools of the Episcopal denomination (and in this respect the Episcopal denomination was not behind other denominations) needed a thorough reform in their curriculum of study and in the general training of their teachers. Particular attention is called in the preface to the fact that religious education has not progressed with the secular education in our common schools, because the pedagogical principles which have been worked out in connection with the latter have not been carried, with any consistency or completeness, into the former. In order to promote a better understanding of what religious education should be, these ten lectures were prepared and duly delivered.

The lecturers, with their subjects, are as follows: Professor Nicholas Murray Butler, Ph.D., of Columbia University, "Religious Instruction and its Relation to Education;" Bishop William C. Deane,